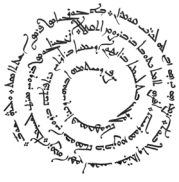
Jacob of Sarug's Homily on the Holy Sunday of the Pentecost



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Jacob of Sarug's Homily on the Holy Sunday of the Pentecost

Translated with Introduction by
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LIST OF ABBREVIATIONS

Bedjan	P. Bedjan, *Homiliae Selectae Mar-Jacobi Sarugensis* (see Bibliography)
CSCO	Corpus Scriptorum Christianorum Orientalium

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	On the Baptism of Our Redeemer in the Jordan
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1906, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 2, pp. 670–689. [Homily 58]
Lines:	392

OUTLINE

At the beginning of the homily, the homilist beseeches the Hidden Teacher, the Lord, for the Word that strengthens the word of the preacher for bringing out the treasures of 'instruction' from the readings of the Scriptures (1–16). By the division of the tongues at Babel a chastisement full of mercies was given by the Merciful One so that the world might speak abundantly by the new tongues (17–42). The mercy of God, the wise One, divided the tongues and enriched them as if with gold.

The 'Church-elect' in Babel and the Church that came out of the Upper Room resemble each other in voice, tongues and speech (77–98). After the Ascension of the Lord the disciples were gathered in the 'blessed nest' of the Upper Room until the manifestation of the truth and the coming of the armour of the Son. The Spirit was sent, as it was promised, in order to teach them the truths. The Holy Spirit became their teacher and taught them the new speech. As they received tongues of fire and the Spirit, the Upper Room became a school and treasury as well as an armoury for the apostles in order to be clothed with the power of the Spirit. The promises of baptism in fire and the Spirit became fulfilled (91–92, 203–204).

It is the wine of the Cross that the side of the Son of God caused to flow which made them fervent to speak with all tongues and to learn the truth (221–226). From the deeds at Babel and at the Upper Room the equality of the Son and the Father is clear (241–248).

The people of Babel and the apostles in the Upper Room learned the speech from the single Teacher full of wisdom (253–254). A single teaching

is administered in both places. The division of the tongues at Babel was a sign which proclaimed that the Good News would be given abundantly in all tongues (283–312). Babel served as a sign of the Advent of the Son. The same One who divided the tongues in Babel gave the tongues in the Upper Room as well.

The skilful Master clothed his disciples with fire and the Spirit and perfected them; they who in turn enlightened the whole world. The teaching gushed forth from the Upper Room as twelve streams and they made the earth an Eden of spiritual trees (369–372). Thus the Upper Room became a fountain, an armoury, the 'second Babel' and a sea of salt that gave taste to the world that had lost its taste (373–384).

SUMMARY

Supplication for the Word and Wisdom (1–16)
A Chastisement Full of Mercies at Babel (17–28)
A Merciful Teaching to the Sinful and Rebellious (29–42)
The Hidden mercy and the Chastisement (43–76)
The Church-elect in Babel and the Upper Room (77–98)
The Gathering in the Upper Room (99–118)
The Promise of the Father and the Armour of the Son (119–134)
The Ascension of the Son and the Coming of the Spirit (135–160)
The Gift of the Tongues of Fire and the Spirit (161–174)
The Upper Room, the School and the Treasury of Arms (175–192)
Upper Room, the 'Spiritual Babel' (193–204)
The Great Feast and the Speech from the Cross (205–230)
Equality of the Son and the Father at Babel and Upper Room (231–248)
The Single Teaching at Babel and in the Upper Room (249–282)
The Son Speaks in the Language of each People (283–296)
Babel, a Sign of the Good News of the Son (297–312)
Babel, A Sign of the Advent of the Son (313–352)
Clothing with the Armour of Fire and the Spirit (353–368)
The Teaching from the Upper Room (369–392)

TEXT AND TRANSLATION

SUPPLICATION FOR THE WORD AND WISDOM

O Lord, kindly open to me the door of your treasury,
so that I may carry along and bring forth all kinds of advantages.
Grant me the word by which I may recite your grandeur,
and an exalted voice that proclaims your glory all-day.
Let a homily of wonder be impelled within me by your gift;
and in the hearers, wonder and love regarding your story.
O Lord, through your Word let my word run between the verses
to gather from your reading all sorts of advantages for us.
Breath into me your Spirit and let me pronounce gently the praises of your hymns;
Grant me the word and I shall be an advocate of your truths.
You who confused all tongues in the land of Babel,[1] Gen 11:7
give me a single tongue of truth by which let me sing to you.
O Instructor, who supply his tribe with all wisdom,
may I become wise in you to narrate your wonders.
O Hidden Teacher, from whom all instructions proceed
fill me with your instruction. I shall distribute everyday from your treasures.

A CHASTISEMENT FULL OF MERCIES AT BABEL

By the punishment of those who rebelled, one can learn of you,

[1] In contrast to the restrained use of the word play *balbel/bulbala* 'confuse, confusion') and Babel in his Homily on the Tower of Babel (Hom. 33, Bedjan II, pp. 22, 24), Jacob often draws on it in the present homily. The word play is already implicit in the Peshitta (Gen 11:9), and this is exploited by Ephrem in *HFid.* 60:12.

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how the whole of you is mercy to the one who hastens to take refuge in you.
How shall I call the sentence on the people of Babel,
chastisement indeed, or a gift that is full of riches?[2]
O Hearers, plait a crown of praises for that merciful One
because to all who seek him, he is by all means compassionate.
The people of Babel rebelled and he raised his staff to smite them.
And from that very punishment mercy sprang up and enriched them.
He divided them into various tongues and various races:
Behold, the gift that had been given as chastisement.
He confused them from a harmony that was full of harm
and he restored them through chastisement that was full of mercies.

A Merciful Teaching to the Sinful and Rebellious

When they sinned against him he taught them letters freely.
Indeed, if they had not sinned against him what would he have done?
Since they rebelled against him, he resettled them as many nations.
Had they not rebelled, what blessings would he have filled up for them?
There he confused their tongues as if in anger,
but behold, from henceforth there poured forth teaching in the whole world.
The skilled Teacher made them read in all tongues

[2] Bedjan II, pp. 25, *6* – 27, *77*: At the end of the homily "On the Tower of Babel and the Confusion of the Languages" Jacob depicts the confusion of languages at Babel as an act of the wise Chastiser God who is always merciful to his creation (Bedjan II, p. 25, *6–9*; p. 27, *77*).

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and he divided and gave to each people a single tongue.
His teaching descended like rain upon their tribes
and the sounds of many tongues sprang up from their mouths.
He poured out his great riches upon the needy
and through a boundless teaching he made them rich.
His chastisement became an ornament for the whole world
so that by the new tongues it would speak abundantly.

THE HIDDEN MERCY AND THE CHASTISEMENT

Mercy has overflowed from the Exalted One upon the people of Babel,
and with the tongues, as if with gold, he made them rich.
If he had been angry, as he had decreed, he would have divided them;
then why did he not separate men from their wives?
That he was full of mercy henceforth, behold, you will learn
because he had given to a man and his wife as well as to his children a single tongue.
Behold, thenceforward he divided them into many tribes
and he entrusted to them places to which to migrate. Gen 11:8
As with a mark he separated them by their tongues
into various peoples who would take possession of the earth which was made waste.
For what was there to divide them who were mixed,
so much as that a man did not understood the language of his brother?
So that they would not be grieved when they were sent to the regions,
as it were a conflict he caused among them and (so) he divided them:

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They were laying hold of each other in rebellion.
He confused them and they forgot a love that was full of harm[3]
The Wise One gave to one race a single tongue,
and to another a single tongue, and he estranged those who had been mixed.
If he had not separated one from the other by anger,
they would not have left the place which they loved and migrated.
If their tongues had not been confused by mercy
until death they would not have left the land that they loved.
One's own place and being with his acquaintances are cherished by every one,
and in that affection of Babel they would have been choked there.
But when the Lord had pity so as to provide places for them,
he divided the tongue(s) and Babel which had been compressed was restored.
O gift that came freely to the wrong-doers
and the great riches that were sent out by the sentence!
That the division of their tongues became a gift,
can be recognized clearly by those who understand.
Behold, to the Apostles it *[the gift]* was given in great mercy Acts 2:4
to speak in many tongues abundantly.
This is the riches which were sent to the disciples
so that they might speak in new tongues without having learnt (them).

[3] The line could perhaps also be translated 'A love full of harm had confused them and they went astray.'

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THE CHURCH-ELECT IN BABEL AND THE UPPER ROOM

Let me speak henceforth about the people of Babel[a] and about the disciples,[b]
about the confusion and about the division of their tongues.
I will join the story of the tower of Babel to that in the Upper Room
and it shall become a homily which is full of truth to those who hear it.
For Peter too called the beloved company of the apostolic group
'the Church-elect in Babel.'
He heard the tongues that were spoken in it *[Apostolic group]* abundantly
and he described it as 'Babel' in which all the tongues had been divided.
That Church-elect which is in Babel greets you peace,
as if one were to say 'she who sings in all tongues.'
This (Church) which has learned a new alphabet without (learning) to read
and is full of advocates, without (the need of) any teachers.
This (Church) which knows how to speak in all tongues
and resembles Babel in voice and speech and in tongues.
This company of the discipleship that, without having learnt,
behold, sings praise in new tongues every day.
Peter saw the disciples and the speech of their tongues
and he called their assembly 'Babel.'
Therefore I too shall mix in the homily, if I can,
the 'second Babel' and I shall proclaim the riches of their tongues.
Now let me speak about the Upper Room that was in the land of Judea
because that too is, in the telling of it, Babel, as we have said.

[a]Gen 11:7
[b]Acts 2:4

1 Pet 5:13; 2:9–10

Acts 1:12,13

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THE GATHERING IN THE UPPER ROOM

Our Lord has ascended to his exalted place and his disciples stayed behind
and while fearing they were gathered in an Upper Room.
The crucifiers, the corrupt wolves, barked at the sheep of the Son
and the lambs, the apostles, sought refuge among one another out of their trembling.
The Eagle was raised up to the height and its chicks stayed behind
and in a single nest they all gathered themselves to expect him.
They were waiting for that gift he had promised — Acts 1:4; Luke 24:49
that he would send when he had ascended to his Sender.
They were expecting the Spirit who would come from the Father
and teach them clearly the story of the Son.
Before some days the Cross of sufferings had scattered them
but the Ascension of the Son to the heaven gathered them.
They feared the killers who had threatened them
and they were gathered until the promise was accomplished.
The accursed asps of the house of Caiaphas spoke roughly with threats
and the doves, the Apostles, were gathered in the Upper Room.
They were constrained in the blessed nest, being afraid,
yet they waited for that manifestation of the truths.
They took hold of each other that they might not be scattered into many places,
until they had seen who was to be sent where.

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᠁ ᠠᠯᠳᠠᠷᠲᠠᠢ ᠰᠠᠢ ᠴᠢᠷᠬᠠᠭ ᠳᠤ ᠪᠦᠰᠭᠦᠮᠡ᠃ 100
ᠲᠡᠮᠡ ᠦᠭᠡᠳᠡᠯ ᠭᠠᠵᠠᠷ ᠲᠤᠰ ᠪᠦᠷ᠄
ᠠᠮᠢᠲᠠᠨ ᠮᠥᠨᠬᠡ ᠲᠥᠪᠡᠳ ᠳᠤ ᠪᠠᠶᠢᠭᠠᠭᠠᠷᠠᠢ᠃
ᠴᠢᠨᠡ ᠪᠣᠯ ᠨᠠᠮᠠᠢ ᠬᠡᠪᠡᠷ ᠬᠣᠭᠣᠷᠣᠨᠳᠣ ᠭᠠᠵᠠᠷ᠄
ᠠᠷᠪᠠᠨ ᠪᠦᠯ ᠲᠡᠮᠡ ᠪᠣᠯ ᠭᠠᠵᠠᠷ ᠳᠤ ᠪᠠᠶᠢᠭᠠᠭᠠᠷᠠᠢ᠃
105 ᠮᠥᠩᠬᠡ ᠪᠣᠯ ᠬᠠᠵᠠᠭ ᠬᠡᠪᠲᠡ ᠮᠥᠩᠭᠡᠨ ᠳᠤ ᠪᠣᠯᠤᠨ᠄
ᠡᠮᠡᠭᠲᠡᠢ ᠪᠣᠯ ᠮᠠ ᠳᠤᠯᠠᠭᠠᠭᠴᠢ ᠵᠢᠪᠡ ᠬᠦᠴᠢᠲᠡᠢ᠃
ᠰᠤᠨᠭᠠᠮ ᠪᠣᠯ ᠬᠠ ᠬᠠᠵᠠᠰᠤ ᠪᠠᠯᠠᠭ ᠮᠠ ᠵᠢᠪ ᠠᠯᠠ᠄
ᠪᠠᠭᠠ ᠠᠭᠤᠯ ᠮᠠᠭᠠᠴᠠ ᠳᠤᠯᠠᠭᠠᠨ ᠪᠠᠶᠢᠭᠠᠭᠠᠷᠠᠢ᠃
ᠷᠠᠰᠤᠯ ᠪᠠᠯᠭᠠ ᠮᠤᠮ ᠲᠡᠭᠦᠯᠡᠭᠴᠢ ᠭᠠᠵᠠᠷ᠄
110 ᠪᠠᠭᠠ ᠬᠠᠭᠠᠯᠴᠠ ᠳᠤᠯᠠᠭᠠᠨ ᠭᠠᠵᠠᠷ᠃
ᠳᠤᠰᠭᠠᠯ ᠪᠣᠯ ᠮᠠ ᠮᠦᠭᠡᠯᠡᠯ ᠳᠤᠰᠭᠠᠭᠴᠢ ᠪᠣᠯᄃ᠄
ᠰᠣᠨᠣᠰᠭᠠᠭᠴᠢ ᠪᠣᠯ ᠵᠤ ᠬᠠᠪᠤᠭᠠ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠣᠯᠤᠨ᠃
ᠳᠠᠮᠠ ᠮᠤᠭᠠ ᠬᠦᠲᠡᠯ ᠲᠡᠮᠡ ᠬᠦᠷᠡᠯ᠄
ᠪᠠᠭᠠᠴᠤᠯ ᠬᠥᠨᠲᠡ ᠬᠦᠷᠡᠭᠰᠡᠨ ᠠᠯᠳᠠᠷᠲᠠᠢ ᠪᠣᠯ᠃
115 ᠦᠭᠡᠢ ᠪᠣᠯ ᠳᠠ ᠳᠡᠮᠦᠭᠡ ᠳᠤᠮᠳᠠ ᠳᠤ ᠮᠠᠰᠢᠨ᠄
ᠪᠣᠮᠪᠣᠭᠣᠨ ᠳᠠ ᠳᠣᠯᠣ ᠬᠦᠮᠦᠨ ᠪᠡᠷᠡᠲᠡᠢ᠃
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THE PROMISE OF THE FATHER AND THE ARMOUR OF THE SON

Because they were commanded not to depart from Jerusalem
and to await for the promise of the Father, they have heard, Acts 1:4
They accompanied the Son when he was raised to his exalted place
and they stayed behind as orphans who were deprived of their father.
In truth they had seen the Resurrection of the Son and were consoled by it,
and when they were rejoicing he was made to ascend and left them.
The disciples rejoiced because they saw that our Lord conquered death,
but it grieved them for he was raised from them.
On the mountain of Olives they saw the cloud that carried him; Acts 1:9
and the whole air rejoicing, excited and extolling him,
And (they saw) the angels going out in white garments to meet him,
to receive him as the Bridegroom[4] in great magnificence.
The apostles, the wedding-guests, returned from him into the Upper Room
and they sat looking for him to visit them as he had promised,
The commanders who had been appointed to go out to various regions Acts 1:8
but they were gathered together until the armour of the Son comes to them.

[4] For bridal imagery in Jacob, see T. Kollamparampil, *Salvation in Christ according to Jacob of Serugh* (Bangalore, 2001), pp. 230–40, 345–7.

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THE ASCENSION OF THE SON AND THE COMING OF THE SPIRIT

The Son of the King ascended to his Father in order to send
the armour of the Spirit from his Father to his servants.
Before his ascension, while being elevated, he gathered them
and breathed upon them so that they might receive the Spirit from him. John 20:22
And again when he was going he assured them that he would send
the Holy Spirit who would teach them the truths. John 16:13
He clothed them with the power of the Spirit before he ascended,
and he sent to them all the armour after he had ascended.
On the former occasion he gave, so as to show that he had the power to give
and after he had ascended he gave, and he taught them that the Father agrees with him.
For that gift which was sent as he had promised
the disciples were gathered in the Upper Room to look out for it.
Suddenly the sound of the wind that was powerful Acts 2:2
resounded there upon that gathering of the apostolic group.
The Spirit with sound and fire in appearance have commingled
and for the disciples it cast the armour and clothed them. Acts 2:1–4
From the house of the Father tongues of living fire went out
and it kindled in the Apostles and all of them were illumined to speak.
A renowned wind was heard suddenly;
It became a teacher and taught them all tongues.

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ᠡᠮᠦᠨ ᠦᠭᠡᠢ ᠬᠡᠵᠢᠶᠡᠨ ᠭᠡᠵᠦ ᠪᠠᠭᠰᠢ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠤᠭ᠎ᠠ᠃
ᠡᠷᠬᠡᠮ ᠪᠤᠯᠭᠠᠨ ᠳᠤ ᠪᠠᠭᠰᠢ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠤᠨ᠃
ᠬᠠᠪᠴᠠᠭ ᠬᠠᠭᠠᠵᠤ ᠪᠠᠶᠢᠭᠤᠯᠵᠤ ᠤᠭᠰᠠᠨ ᠪᠠᠭᠰᠢ᠎ᠠ᠃
ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠤᠨ ᠪᠠᠭᠰᠢᠳ ᠤᠭᠰᠠᠨ ᠤᠨ᠃ 677
ᠤᠭᠰᠠ ᠪᠤᠭᠤᠳᠠ ᠪᠠᠭᠴᠠ ᠬᠡᠮᠡᠭᠳᠡᠵᠦ ᠪᠠᠶᠢᠭᠠᠭᠰᠠᠨ᠎ᠠ᠃ 140
ᠰᠤᠯᠤ ᠪᠤᠭᠤᠯᠠ ᠳᠤᠯᠤᠭᠠ ᠨᠠᠮᠠᠭ ᠠᠴᠠ ᠤᠨ᠃
ᠠᠪᠴᠠ ᠠᠯᠠ ᠬᠤᠯᠤᠭᠠ ᠪᠠᠭᠴᠠ ᠬᠡᠵᠦ ᠬᠡᠯᠡᠭᠰᠡᠨ᠎ᠠ᠃
ᠰᠢᠳᠤ ᠳᠤ ᠪᠠᠭᠴᠠ ᠪᠠᠰᠢᠭᠤᠯᠠᠭᠴᠢ ᠪᠠᠶᠠ ᠴᠢᠯᠠᠭᠤ ᠶᠠᠪᠤᠭᠰᠠᠨ ᠤᠭ᠎ᠠ᠃
ᠰᠢᠳᠤ ᠳᠤ ᠪᠠᠭᠴᠠ ᠠᠯᠪᠠᠨ ᠤᠷᠤᠭ ᠪᠠᠶᠢᠭᠤᠯᠵᠤ ᠤᠭ᠎ᠠ᠃ 145
ᠬᠡᠮᠡᠭᠳᠡᠯ ᠪᠠᠭᠴᠠ ᠪᠠᠶᠢᠭᠤᠯᠵᠤ ᠪᠠᠶᠢᠨ᠎ᠠ᠃
ᠠᠳᠤᠭᠤᠨ ᠤᠯᠠᠨ ᠬᠤᠪᠢᠶᠠᠨ ᠤ ᠬᠤᠪᠢᠶᠠᠷ ᠪᠠᠶᠢᠭᠤᠯᠵᠤ ᠤᠭᠰᠠᠨ᠎ᠠ᠃
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ᠪᠠᠭᠴᠠ ᠬᠡᠮᠦᠭᠦᠯᠵᠦ ᠪᠠᠶᠢᠭᠤᠯᠵᠤ ᠰᠤᠯᠤᠭᠠ ᠳᠤ ᠤᠭᠠᠯ᠎ᠠ᠃
ᠠᠪᠠᠭᠠ ᠬᠡᠮᠦᠭᠦᠰᠢᠯ ᠪᠠᠭᠤᠯᠵᠤ ᠳᠤᠯᠤᠭᠠᠨ ᠬᠡᠪᠲᠡᠭᠡᠭᠰᠡᠨ᠎ᠠ᠃
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ᠠᠯᠠ ᠬᠤᠭᠤᠨᠠ ᠳᠤᠯᠤᠭᠠᠨ ᠤᠨ ᠳᠤᠯ ᠬᠡᠭᠡᠭᠳᠡᠭᠰᠡᠨ᠎ᠠ᠃

In the fire of the Father which was sent with warmth
he enlightened their souls and they began speaking in all tongues.
They all began to speak in different tongues
in so far as the Spirit had granted them to speak.
It is a wonder to speak while their tongues are divided
in the Upper Room, 'Babel of the Son' as in Babel.

THE GIFT OF THE TONGUES OF FIRE AND THE SPIRIT

The Holy Spirit became a teacher to them and taught them
a new speech without the reading of the writings.
The sound of the wind was suddenly heard
the appearance of the fire was granted as tongues.
The simple Apostles who became rich in wisdom,
the fishers too have become enlightened in all languages.
A new speech was spoken by the disciples.
Mixed voices were heard from the Upper Room.
The fire of the height had been kindled in the sons of the light;
But they were not burned up, instead they became enlightened by the flame.
The fire that descended like tongues kindled in them
and it gave them new speech with all tongues.
They acquired tongues of fire and the Spirit in the Upper Room
and they all spoke in all kinds of tongues as in Babel.

THE UPPER ROOM, A SCHOOL AND A TREASURY OF ARMS

O Upper Room, your story is exalted even more than Babel;[5]
because without any writing all tongues are distributed in you.

[5] Cf. *Crucif* 3:9–18.

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ⵜⵉⵏⵉⵏ ⵜⵉⵜⵜⵓⵔⵉⵜ ⵜⵉⵎⵓⵔⵉⵜ ⵜⵉⵎⵓⵔⵉⵜ ⵜⵉⵎ

The Spirit made you as a school for the sons of the light
and they have learned from you the speech of the nations and their tongues.
There has gone out from you the company of the brothers clothed with armour,
from the Upper Room to gather the whole world.
The Holy Spirit sang with new voices in you,
in all tongues that were richly divided.
You became like an armoury to the Apostles and they clothed from you
the power of the Spirit to tread under foot the wild beings.
From you the whole earth which in darkness shone forth;
for like flashes of light the Apostles filled the earth.
You, Upper Room, became a possessor of treasures for the peoples,
and the regions that were in need became enriched by you.
The riches of the Father were distributed in you to the whole world:
Those who were lacking had their needs filled by you.
That promise of Baptism was fulfilled in you
because all the disciples were baptized in you in the Holy Spirit and fire.[6] Acts 1:5

UPPER ROOM, THE 'SPIRITUAL BABEL'

'Babel' shall I call you, not that it was confusion that has happened in you.
You [Upper Room] have conquered Babel in the benevolent speech of all tongues.
On the former occasion their tongues were confused in a sentence;
But in you the Spirit divided all tongues in love.

[6] For Pentecost as constituting the baptism of the disciples, see S. P. Brock, *The Holy Spirit in the Syrian Baptismal Tradition* (Piscataway NJ, 2008), pp.157–63.

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ⵙⵜⵉⵎⵉ ⵎⵣⵉⵏ ⵙⵙⵓⵍⵉ ⵙⵜⵜⵓⵔⵉ ⵙⵜⵜⵓⵔⵉ ⵙⵜⵉⵎⵉ ⵏ

Therefore I am calling you 'spiritual Babel,'
and the 'Church-elect' that sings praise with all tongues. 1 Pet 5:13; 2:9
The river Jordan is incomparable to your baptism
because yours is of fire, whereas it was of water: How should I call you?
John the Baptist baptized in water, it was said, Matt 3:11; Mark 1:8; Luke 3:16

But indeed you shall be baptized in the Holy Spirit. Acts 1:5
That promise of the Baptism was fulfilled in you
because fire and Spirit were given to the sons of light in you.

THE GREAT FEAST AND THE SPEECH FROM THE CROSS

For, on the great feast when all the nations were gathered Acts 2:5
the tongues resounded from the Upper Room with new voices.
The Greeks and the Alans heard their own tongues Acts 2:5–13
simply from the disciples who had multiplied among the Jews.
Gentiles came from among the nations who were far off
and heard the speech of those born there from the Upper Room.
For the Jews are oppressors of the truth in their deeds;
even this miracle which happened openly, they have treated wrongly,
Saying, *They have drunk new wine and became intoxicated.* Acts 2:13
O oppressors, the one who becomes drunk looses his mind.
The drink of wine does not provide new tongues
and no clear speech would spring up from intoxication.
If they have drunk wine and became intoxicated as you have unjustly accused

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ᠡᠮᠦᠨᠡ ᠬᠣᠢ ᠤᠳᠠᠭᠠ ᠳᠠᠭᠤᠭᠰᠠᠨ ᠳᠤᠷᠠᠯ ᠪᠠᠶᠢᠵᠤ:
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ᠪᠠᠭᠠ ᠵᠡᠷᠭᠡ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠢ ᠤᠨᠳᠠᠭᠠᠵᠤ:
ᠪᠤᠭᠤᠯᠠ ᠪᠠᠭᠠᠵᠤ ᠪᠤᠢ ᠲᠤᠭᠠᠯᠠᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠬᠤᠪᠢᠶᠠᠷ᠄
ᠬᠠᠯᠠᠭᠤᠯᠵᠤ ᠬᠣᠯ ᠲᠠᠯᠠᠭᠠᠨ ᠳᠤ ᠪᠠᠭᠤᠯᠴᠠᠭᠠᠨ ᠬᠣᠶᠠᠷ: 205
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ᠪᠠᠭᠠ ᠵᠡᠷᠭᠡ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠢ ᠪᠠᠭᠤᠯᠴᠠᠭᠠᠨ ᠭᠤᠷᠪᠠᠨ:
ᠪᠤᠭᠤᠯᠠ ᠪᠠᠭᠠᠵᠤ ᠪᠤᠢ ᠪᠠᠭᠤᠯᠴᠠᠭᠠᠨ ᠳᠤ ᠪᠠᠶᠢᠵᠤ᠄
ᠡᠮᠦᠨᠡ ᠬᠤᠪᠢᠶᠠᠷ ᠲᠤᠭᠠᠯᠠᠭᠰᠠᠨ ᠳᠤᠷᠠᠯ ᠪᠠᠶᠢᠵᠤ: 210
ᠪᠠᠭᠠ ᠵᠡᠷᠭᠡ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠢ ᠪᠠᠭᠤᠯᠴᠠᠭᠠᠨ ᠳᠤ ᠪᠠᠶᠢᠵᠤ᠄
ᠡᠮᠦᠨᠡ ᠬᠤᠪᠢᠶᠠᠷ ᠲᠤᠭᠠᠯᠠᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠬᠤᠪᠢᠶᠠᠷ ᠲᠤᠭᠠᠯᠠᠭᠰᠠᠨ᠄
ᠪᠠᠭᠠᠵᠤ ᠪᠤᠢ ᠪᠠᠭᠤᠯᠴᠠᠭᠠᠨ ᠳᠤ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠢ ᠪᠠᠭᠤᠯᠴᠠᠭᠠᠨ᠄
ᠪᠠᠭᠠ ᠵᠡᠷᠭᠡ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠢ ᠪᠠᠭᠤᠯᠴᠠᠭᠠᠨ ᠳᠤ ᠪᠠᠶᠢᠵᠤ᠄
ᠡᠮᠦᠨᠡ ᠬᠤᠪᠢᠶᠠᠷ ᠲᠤᠭᠠᠯᠠᠭᠰᠠᠨ ᠳᠤᠷᠠᠯ ᠪᠠᠶᠢᠵᠤ᠄ 215
ᠪᠠᠭᠠᠵᠤ ᠪᠤᠢ ᠪᠠᠭᠤᠯᠴᠠᠭᠠᠨ ᠳᠤ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠢ᠄
ᠪᠠᠭᠠ ᠵᠡᠷᠭᠡ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠢ ᠪᠠᠭᠤᠯᠴᠠᠭᠠᠨ ᠳᠤ ᠪᠠᠶᠢᠵᠤ᠄
ᠡᠮᠦᠨᠡ ᠬᠤᠪᠢᠶᠠᠷ ᠲᠤᠭᠠᠯᠠᠭᠰᠠᠨ ᠳᠤᠷᠠᠯ ᠪᠠᠶᠢᠵᠤ᠄

even that original tongue of theirs would have been confused.
Behold, with all tongues they speak clearly
and indeed what wine is able to teach thus a speech?
The Cross with its wine made them fervent to speak
and from it they received the new speech without instruction.
That grape juice[7] which the people on Golgotha trod out,
fermented in them and taught them all tongues.
A new wine that the side of the Son of God caused to flow, John 19:34
became a teacher for them and made them grow rich in teaching.
How does it seem to you that intoxicated people, as you have said,
were speaking, as you have heard, in new tongues?
Anyone who drinks wine and intoxicates himself looses his words
but now these people, how do they became capable in all tongues?

EQUALITY OF THE SON AND THE FATHER AT BABEL AND UPPER ROOM

Come, O Jew, hater of what is certain and doubting about truth,
disturbed by envy, intoxicated with dispute, stirred up with jealousy;
Bringer of false accusation and eloquent in oppression, and hater of light,
friend of darkness, follower of shade, the one angered at life.
The one who threatens by day, doubtful about the sun and friend of the night:

[7] Christ the Saviour is envisaged as grape in a cluster, cf. Is 65:8–9; Aphrahat, *Dem* XXIII; *CNis* 43:3; *HNat* 1:30; 3:15. For the salvation historical import of this image see R. Murray, *Symbols of Church and Kingdom*, pp. 113–124, 284–286.

ܐܘ ܟܬܒܐ ܕܐ ܒܝܕܐ ܕܠܐ ܡܬܟܬܒ ܗܘܐ ܀
ܚܕܐ ܟܬܒܐ ܗܘ ܢܣܒ ܟܬܒܟܐ ܀
ܐܠܐ ܒܬܐ ܕܙܐ ܕܐ ܐܟܟ ܗܢܐ ܐܒ ܀ 220
ܪܒܐ ܒܬܢܐ ܐܠܐ ܐܢ ܟܬܒܟܐ ܀
ܐܢܐ ܐܟܐ ܗܢܐ ܒܝܐ ܠܐ ܢܬܟܐ ܀ 681
ܐܒ ܗܠܐ ܒܙܢ ܟܐ ܟܠ ܟܬܒܐ ܀
ܐܡܒ ܚܐ ܐܟܟ ܐܢ ܕ ܟܬܒ ܀
ܒܬܐ ܒܝܐ ܒܐܘܒܐ ܒܐܢ ܒܟ ܟܐ ܀ 225
ܐܐ ܚܐ ܗܢܐ ܐܚܘܟܐ ܐܡܐ ܐܢ ܀
ܐܛ ܐܐ ܒܐ ܐܒ ܒܐܢ ܐ ܀
ܒܟܬܐ ܒܝܐ ܐܚܘܟ ܐܒ ܒܚܟܐ ܀
ܐܒ ܒܐ ܒܬܐ ܐܢܐ ܐܟܐ ܟܐ ܀ 230
ܐ ܐܒܘܒ ܗܐ ܐܛ ܐܟܢ ܕ ܟܬܒ ܀
ܒܟܢ ܟܗܗ ܢܐ ܟܢܒ ܟܐ ܟܐ ܀
ܗܢܟ ܐܟܟ ܠ ܗܢ ܐܒ ܒܐ ܢܐܒ ܀
ܒܢܟ ܒܗ ܟܐ ܟܐ ܟ ܒ ܀ 235
ܟܢ ܠܗ ܟܐ ܟ ܒ ܀

Son of darkness, wanderer in the desert and prone to scandals.
Denier of the Father, crucifier of the Son and deprived of the Spirit,
Come, take notice of and look at the Son who resembles to his Father.
Come, fix your eyes on him who is not alien from his Father;
from his deeds understand him whose Son he is.
From his affairs convince yourself, who is his Father.
His deeds testify that he is truly the Son of God.
But in the case of the sun, though well illumined and its light manifested,
yet the blind who does not see him is much alien from it.
From the Upper Room as well as form Babel one understands
how much Our Lord resembles to his Father in his deeds.
From the tongues that were divided here and there
you are enlightened upon the equality of the Father and his Son.

THE SINGLE TEACHING AT BABEL AND IN THE UPPER ROOM

Look, O discerning one, into that Upper Room in Zion
and extend your mind as well towards the tower of the daughter of Chaldeans.
A single deed was depicted in both places.
Judge, O wise man, that one is the power both here and there.
The apostles in Judea and the people of Babel in that fortress
learned the speech from the single Teacher full of wisdom.

ܕ ܟܡܠܗ ܗܘܐ ܐܡܪ ܠܐ ܐܫܟܚ ܐ
ܠܟ ܠܐ ܪܟܒ ܒܢܐ ܥܡ ܒܪ ܐܡ:
ܠ ܐ ܐܚܪ ܡܐܡܪ ܒܢܐ ܗܘܐ ܠܐ ܐ
ܠ ܐ ܐܪ ܒܟ ܢܐܡܪ ܗ ܥ ܒܟ ܐ:
ܒ ܫܒܚܬܐ ܐܠܟܡܐ ܕ ܒ ܐܡ ܐ 240
ܒ ܙܬܐ ܐܦܠ ܫܒ ܬܡܗ ܐܒ ܐ:
ܒܪܟܐ ܗܘܐ ܕ ܐ ܐ ܗ ܐ 682
ܐ ܒܡܗ ܕ ܠ ܒ ܢܡ ܒܡܐ ܠ ܡ ܐ:
ܥ ܢܐܡ ܒܡܐ ܡܐ ܠ ܡ ܒ
ܒ ܒܟܐ ܐ ܒ ܒ ܒܠ ܒܡܟܠ ܐ: 245
ܗܡ ܟ ܐ ܡ ܒ ܐ ܐ ܒ ܐ
ܒ ܟ ܗ ܐ ܐ ܒ ܐ ܐ ܒ ܐ:
ܟ ܥܬ ܐ ܐ ܒ ܐ ܐ ܐ ܐ
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ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
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This one who here gave to his apostles all tongues,
is the one who there divided them together with his Father.[8]
If he had been far off from that which happened in the land of Babel,
he would not have been able to impart thus in the land of the Jews.
It is made known that what is written indicates about him *[the Son]:*
"Come, let us go down and confuse there all languages."[9] Gen 11:7
He confused the tongues of the sons of iniquity.
He again divided the tongues of the sons of the light.
A single teaching was administered here and there
so that it might make known the truth that our Lord is equal with his Father.
The former and the latter are his.
He confused as well as divided all tongues.
In his hands are placed the regions and their powers.
Babel and Judea are his in their own ways.
He baptized with fire and Spirit in the Upper Room
and from Babel he separated the various peoples.
If he had been far off from the confusion of the daughter of Chaldeans,
he would not have been close at hand to the division of the daughter of Hebrews.
For the peoples who went out from Babel were his,
in their own tongues he sent to them the new Good News.
If he did not give diverse languages in the Upper Room
that confusion of all tongues was not his.
And that it was his (work) he manifested clearly for the one who understands

[8] Cf. *HNat* 1:46.

[9] The use of the 1st plural ('Let us') is similarly taken by Ephrem as indicating the Trinity (*HFid.* 60:12; *Comm. Gen.* VIII.3).

ܗܘ ܒܗܘܝ ܢܝܚ ܟܬܒܬ ܟܬܒ ܠܐ ܟܬܒ: 255
ܒܗ ܐܡܪ ܩܠܝ ܐܢ ܟܡ ܡܟܒܝ ❊
ܐ ܙܫܐ ܐܡܪ ܒܡ ܗܘ ܙܗܐ ܟܘܟܐ ܒܟܬܐ :
ܠ ܒܫܐ ܐܡܪ ܒܢܐ ܗܘܐ ܒܙܐ ❊
ܐܝܒܟ ܟܐ ܒܟܫܐ ܙܒܪ ܗܘ ܒܡܐ:
ܐ ܟܡ ܢܫܐ ܩܠܝ ܐܡ ܠܐ ܟܬܒ ❊ 260
ܗ ܟܬܐ ܐܡܪ ܟܬܒܐ ܒܬܗ ܒܫ ܐܠܐ:
ܗ ܐܐ ܩܠܝ ܟܬܒܐ ܒܬܗ ܢܗܘܐ ❊
ܒ ܢܟܦܐ ܗܘܐ ܐܡ ܒܒܒܐ ܐܡܪ ܐܡ: 683
ܒܢܘ ܒܒܐ ܐ ܙܒܐ ܐ ܟܡ ܡܟܒܝ ❊
ܒܟ ܐܢ ܒܬܐ ܐ ܟܬܐ ܐ ܒܫ ܐ ܐ 265
ܗ ܟܬܐ ܐ ܗ ܐ ܩܠܝ ܐ ܠ ܟܬܒ ❊
ܟܬܒ ܒܒ ܒܒ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܒ ܐ ܟܬ ܐ ܟܬ ܐ ܐ ❊
ܗ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܒ ܩ ܐ ܐ ܐ ܐ ❊ 270
ܟ ܙܫ ܐ ܟ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܠ ܒ ܐ ܐ ܐ ❊
ܒ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܐ ܐ ❊
ܟ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ: 275
ܟ ܒ ܐ ܐ ܐ ܐ ❊
ܒ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:

because he gave that speech to the apostles and sent them.
He wrote epistles in the tongues of the places
in order to teach them that he is the master who made them disciples.
He granted to the apostles to speak in various tongues
so that the peoples may know that it was he who had confused their tongues.

THE SON SPEAKS IN THE LANGUAGE OF EACH PEOPLE

In all tongues the Good News of the Son was being sung
so that the world might learn that the peoples of the earth belong to him.
Through their tongues he spoke together with them so that they should accept him,
like the disciples, the skilful Teacher full of wisdom.
If he had given his Good News to the world in a single language
only a single people would have received it to be made disciples;
But now that he has given it abundantly in all tongues,
all peoples of the earth have lovingly longed for it *[the Good News]*.
If he had spoken another language to the hearers
the teaching would have been something alien, as we have said.
But it is known that they are the same languages
that he divided in Babel from the beginning.
In the language of the region he spoke to them so that it should become known
that he himself is the teacher, master and the Lord of the region.

BABEL, A SIGN OF THE GOOD NEWS OF THE SON

Had he devised a new speech it would have been alien
and not close to that which was done at Babel.
And because he wrote the first speech for the earth

ᠪᠡᠷ ᠡᠭᠡ ᠮᠠᠨᠳᠠᠯ ᠤᠳᠤ ᠬᠠᠭᠴᠠᠨ ᠭᠡᠵᠦ ᠠᠴᠤ᠃
ᠮᠠᠨᠳᠠᠯ ᠠᠴᠠ ᠬᠠᠭᠠᠵᠤ ᠪᠠᠶᠢᠬᠤ ᠶᠡᠬᠡ ᠪᠠᠶᠢᠳᠠᠯ:
ᠪᠠᠭᠤᠰᠢ ᠠᠴᠤ ᠪᠡᠷ ᠭᠡᠵᠦ ᠤᠭᠤᠯᠠᠭᠰᠠᠨ ᠠᠴᠤ᠃ 280
ᠤᠳᠤ ᠬᠠᠭᠴᠠᠨ ᠬᠠᠮᠤ ᠬᠠᠮᠢ ᠬᠠᠮᠲᠤᠭᠠᠢ:
ᠠᠪᠴᠠᠭᠠᠷ ᠬᠠᠭᠳᠠᠭᠰᠠᠨ ᠪᠡᠷ ᠬᠠᠭᠠᠨ ᠶᠡᠬᠡ ᠬᠠᠮᠲᠤ᠃
ᠰᠠᠨᠠᠭᠠ ᠤᠭᠤᠯᠠ ᠬᠡᠭᠡᠴᠡ ᠬᠠᠮᠢᠶᠠᠨ ᠳᠤᠷᠲᠠᠢ ᠶᠠᠪᠤᠨ:
ᠭᠠᠯᠠᠭ ᠬᠠᠭᠠᠭᠰᠠᠨ ᠪᠦᠭᠡᠳᠡ ᠠᠴᠠ ᠭᠠᠳᠠᠭᠠᠭᠠᠷ ᠤᠯᠠᠭᠠᠭᠰᠠᠨ᠃ 684
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ᠠᠮᠢ ᠠᠬᠠᠳᠴᠠ ᠬᠠᠪᠴᠠᠭᠠᠨ ᠳᠠᠪᠠᠭᠠᠨ ᠳᠤ ᠰᠤᠭᠤᠯᠠᠭᠰᠠᠨ᠃
ᠬᠡᠵᠡ ᠮᠠᠨᠳᠠᠯ ᠶᠠᠪᠤᠨ ᠰᠠᠨᠠᠭᠠ ᠤᠭᠤᠯᠠᠭᠰᠠᠨ ᠦᠭᠡᠢ:
ᠦᠭᠡ ᠡᠭᠡ ᠬᠠᠭᠠᠨ ᠳᠤ ᠶᠠᠪᠤᠨ ᠬᠠᠪᠠᠷᠠᠬᠤᠯᠵᠤ᠃
ᠪᠠᠪᠠ ᠪᠠᠳᠤᠭᠠ ᠬᠡᠭᠡᠴᠡ ᠬᠠᠮᠢᠶᠠᠨ ᠬᠠᠯᠠᠭᠤᠨ ᠰᠠᠭᠤᠷᠢ:
ᠭᠠᠭᠴᠠᠭᠠᠨ ᠬᠠᠭᠠᠭᠰᠠᠨ ᠪᠠᠭᠠᠰ ᠳᠤ ᠬᠠᠪᠴᠠᠭᠠᠨ ᠰᠠᠭᠤᠷᠢᠯᠠᠭᠰᠠᠨ᠃ 290
ᠬᠡᠵᠡ ᠮᠠᠨᠳᠠᠯ ᠢᠷᠡᠨᠡ ᠪᠠᠭᠠᠰ ᠦᠭᠡᠢ ᠪᠠᠭᠳᠠᠬᠤ:
ᠰᠠᠯᠬᠢᠨ ᠶᠠᠪᠤᠨ ᠢᠷᠡᠨᠡ ᠪᠠᠳᠤᠭᠠ ᠠᠮᠢ ᠤᠢᠷᠠᠨ᠃
ᠭᠤᠬᠠᠨ ᠠᠴᠠ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠠᠴᠠ ᠳᠤ ᠬᠠᠪᠴᠠᠭᠠᠨ ᠳᠤ:
ᠪᠡᠷ ᠬᠡᠯᠡᠭᠰᠡᠨ ᠬᠤᠯᠤᠭᠠᠨ ᠠᠴᠠ ᠪᠠ ᠬᠠᠭᠤᠮᠤ᠃
ᠬᠠᠮᠲᠠᠳᠠᠭᠠ ᠤᠯᠠᠭᠠᠭᠰᠠᠨ ᠪᠠᠭᠴᠠᠭᠠᠨ ᠤᠯᠠᠭᠠᠭᠰᠠᠨ: 295
ᠪᠡᠷᠭᠡᠨ ᠠᠯᠠᠮᠵᠢ ᠬᠣᠭᠣᠷᠣᠨᠳᠣ ᠤᠯᠠᠭᠠᠨ ᠤᠯᠠᠭᠠᠭᠰᠠᠨ᠃
ᠬᠡᠵᠡ ᠮᠠᠨᠳᠠᠯ ᠮᠠᠨᠢ ᠠᠮᠳᠠ ᠶᠠᠪᠤᠨ ᠶᠠᠪᠤᠨ:
ᠣᠯᠠ ᠭᠠᠵᠠᠷ ᠶᠠᠪᠤᠨ ᠬᠣᠮᠣ ᠤᠬᠤᠭᠰᠠᠨᠠᠯᠠ ᠶᠠᠪᠤᠨ᠃
ᠤᠭᠴᠠᠯᠠᠨ ᠳᠣ ᠭᠠᠪᠠᠯ ᠮᠠᠨᠳᠠᠯ ᠬᠠᠭᠠᠨ ᠬᠠᠯᠠᠭᠤᠨ:

it became known that he is the teacher of the ancient matters.
And may be that was why he confused there all tongues
so that they would be a sign when his Good News would be sent to the earth.
The Father gave the tongues to the peoples and dispersed them
so that they should be a sign of that revelation of the Only Begotten.
He had placed a riddle among the peoples over who would come
and he explained it in his Son who is the teacher full of wisdom.
Behold the tongues were given as a sign as it is written.
This is the sign, that they should become a testimony to the Son.
He gave (the gift) to the apostles to speak in various tongues
so that the very gift shall testify about him, whose Son he is.
When he had divided all the tongues at Babel
he preserved the mystery by which the Good News of his Son would be proclaimed.

BABEL, A SIGN OF THE ADVENT OF THE SON

Such things as these were spoken of in the land of Babel
when the tongues were divided up for all the peoples.
O Nations that proceeded forth to lay hold of the regions,
guard the deposit of your tongues as you have learned.
Towards the end of the times, behold the great Teacher will be sent,
that one who taught you will speak with you true things.
O peoples of the earth, wait for the Son who will come at the end

ܐܝܟܢܐ ܟܐ ܒܐ ܗܘܐ ܒܬܪܐ ܀
ܐܡܪ ܡܪܝܡ ܡܠܐ ܐܡ ܠܐ ܟܬܒ̈ܬ̈ܐ:
ܒܫܘܒ̈ܥ ܐܢܐ ܐܢ ܒܗܝܡܢܘܬܐ ܕܐܠܗܐ ܀
ܡܛܠ ܟܬܒ̈ܬܐ ܐܝܟ ܡܬܩܒܠ ܐܢܫ:
ܒܫܘܒ̈ܥ ܐܢܐ ܡܐ ܕܟܬܒ̈ܬ ܫܡܝ̈ܐ ܀
ܐܡܪ ܠܗ ܡܪܝܡ ܠܡܢܐ ܠܐ ܡܫܬܟܚ ܐܢܬ ܒܟ̈ܪ̈ܝ̈ܐ:
ܐܝܟ ܕܐܡܪ ܠܢ ܟܬܒ̈ܬ̈ܐ ܩܕ̈ܝ̈ܫ̈ܐ ܀
ܐܡܪ ܠܗ ܡܪܝܡ ܠܡܢܐ ܠܐ ܡܫܬܟܚ ܐܢܬ ܒܟ̈ܪ̈ܝ̈ܐ:
ܐܝܟ ܕܐܡܪ ܠܢ ܟܬܒ̈ܬ̈ܐ ܩܕ̈ܝ̈ܫ̈ܐ ܀
ܐܡܪ ܠܗ ܡܪܝܡ ܠܡܢܐ ܠܐ ܡܫܬܟܚ ܐܢܬ ܒܟ̈ܪ̈ܝ̈ܐ:
ܐܝܟ ܕܐܡܪ ܠܢ ܟܬܒ̈ܬ̈ܐ ܩܕ̈ܝ̈ܫ̈ܐ ܀
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ܐܝܟ ܕܐܡܪ ܠܢ ܟܬܒ̈ܬ̈ܐ ܩܕ̈ܝ̈ܫ̈ܐ ܀
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ܐܝܟ ܕܐܡܪ ܠܢ ܟܬܒ̈ܬ̈ܐ ܩܕ̈ܝ̈ܫ̈ܐ ܀
ܐܡܪ ܠܗ ܡܪܝܡ ܠܡܢܐ ܠܐ ܡܫܬܟܚ ܐܢܬ ܒܟ̈ܪ̈ܝ̈ܐ:
ܐܝܟ ܕܐܡܪ ܠܢ ܟܬܒ̈ܬ̈ܐ ܩܕ̈ܝ̈ܫ̈ܐ ܀

and he will show you the way of life that is full of light.
Behold, for you is the sign by which you shall learn about his advent;
a new speech by which his Good News is proclaimed on the earth.
He will speak with you in your tongues to show you
that he scattered you from Babel to lay hold of the earth.
When you hear from him the speech of all tongues
receive from him the truth which he teaches clearly.
Behold, from then onwards he announced the truth about Our Lord
and granted tongues to become the sign for his proclamation.
In Babel his teaching became manifested together with his Father
because all tongues were divided by him.
But now in Judea he has shown his truth clearly
with another speech which he gave to the apostles in the Upper Room.
That teaching that was spoken in Babel
looked forth from the Upper Room towards the disciples.
The Good News of the Son was sent by all sorts of tongues
to the peoples of the earth who had proceeded from Babel.
He manifested his truth in the new speech which he gave to his apostles
because he was with his Father when all the tongues were confused.
By that gift which he gave to the apostles, the earth learned
that he is the one who had given speech to humankind from the beginning.
Speech and sound as well as language are his,
the mouth and the heart together with knowledge and the whole of the mind.

ܐܡܪܬ ܠܗ ܐܝܟ ܐܢܐ ܒܪܟ ܠܟ ܘܡܫܟܚ ܠܟ ܫܘܒܚܐ ׀
ܕܐ ܠܐ ܐܫܬܟܚ ܐܠܐ ܒܗ ܕܐܬ ܠܗ ܠܐ ܡܫܟܚ ܠܗ ܐܝܬ ܠܗ ׀
ܡܫܟܚ ܒܢܝ ܐܢܫ ܕܐ ܡܫܟܚ ܒܢܝ ܐܢܫ ܕܐ ׀
ܠܐ ܢܫܬܟܚ ܡܫܟܚ ܒܢܝ ܐܢܫ ܕܐ ׀
ܐܢܐ ܐܡܪ ܠܟ ܕܐ ܐܫܬܟܚ ׀
ܐܢ ܐܡܪ ܠܟ ܕܐ ܐܫܬܟܚ ׀ 686
ܐܢ ܐܡܪ ܠܟ ܕܐ ܐܫܬܟܚ ׀
ܐܢ ܐܡܪ ܠܟ ܕܐ ܐܫܬܟܚ ׀
ܐܢ ܐܡܪ ܠܟ ܕܐ ܐܫܬܟܚ ׀
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ܐܢ ܐܡܪ ܠܟ ܕܐ ܐܫܬܟܚ ׀

There was an occasion when he wished to confuse all tongues
but here he sought to distribute the Spirit in various forms.
In that distribution of the Holy Spirit the earth learned
that the first confusion too was his.
He had confused and divided, because it was easy for him
as the Creator to transform all his creatures.
He separated the peoples in Babel and dispersed them
and he granted tongues to his apostles and sent them.
The Holy Spirit was given in the form of fire to his disciples,
the sound of the Spirit that taught sounds in all tongues.

CLOTHING WITH THE ARMOUR OF FIRE AND THE SPIRIT

The skilled Master granted a teaching to his disciples
in the fire and Spirit and perfected them since they were imperfect.
He clothed them with the armour of fire with the Spirit who descended
and taught them a new speech[10] with great wonder.
The fire of heaven, mistress of treasures, blazed in them
and it granted them to speak in all tongues.
"I came to cast fire in the world," he had told them, Luke 12:49
and he cast it among them as he had promised, and the earth became illumined.
They became lamps that were set up to (give) light:
They had not yet received light from the heights,
but when they were gathered in the Upper Room the fire blazed forth
and it kindled in them and the world was illumined by their rays of light.

[10] Lit., 'writing.'

ᠠᠯᠳ ᠣᠨ ᠠᠪᠤ ᠪᠢᠴᠢ ᠣᠴᠢᠵᠤ ᠪᠤᠯ ᠬᠡᠯᠡᠭᠰᠡᠨ᠃
ᠣᠭᠤᠯ ᠪᠢᠳᠤ ᠭᠡᠵᠦ ᠮᠠᠨᠳ ᠪᠤᠯ ᠬᠠᠪᠰᠤᠷᠴᠠᠭ᠁
ᠬᠣᠶᠠᠷ ᠭᠠᠵᠠᠷ ᠮᠠᠨᠳ ᠪᠠᠭᠠᠭᠤᠯ ᠲᠣᠭᠲᠠᠨ ᠠᠪᠴᠠ᠃ 687 345
ᠪᠠᠭᠰ ᠬᠠᠵᠤᠭᠤᠯᠠᠭᠰᠠᠨ ᠣᠨ ᠮᠣᠩᠭᠣᠯ ᠪᠢᠴᠢᠭ᠁
ᠨᠠᠷ ᠲᠣᠭᠲᠠᠭᠠᠭᠰᠠᠨ ᠣᠨ ᠭᠠᠵᠠᠷ ᠳᠤ ᠪᠠᠭᠠᠭᠤᠯ ᠪᠢᠳᠦ᠃
ᠠᠯᠳ ᠲᠦᠮᠡᠨ ᠬᠣᠷᠢᠭᠯᠠᠭᠰᠠᠨ ᠴᠠᠭ ᠲᠤᠰᠠᠭᠠᠵᠤ᠁
ᠨᠠᠷ ᠬᠡᠷᠡᠭ ᠲᠣᠭᠲᠠᠯ ᠭᠠᠵᠠᠷ ᠳᠤ ᠪᠠᠭᠠᠭᠤᠯ ᠪᠢᠳᠦ᠃
ᠨᠠᠷ ᠬᠣᠷᠢᠭᠯᠠᠭᠰᠠᠨ ᠴᠠᠭ ᠲᠤᠰᠠᠭᠠᠵᠤ᠁ 350
ᠳᠦᠮᠡᠨ ᠪᠠᠭᠠᠭᠤᠯ ᠬᠣᠷᠢᠭᠯᠠᠭᠰᠠᠨ ᠤ ᠵᠠᠪ ᠠᠯᠬᠠᠨᠠ᠃
ᠤᠯᠠ ᠳᠦᠮᠡᠨ ᠪᠠᠭᠬ ᠭᠤᠯᠠ ᠬᠣᠷᠢᠭᠯᠠᠭᠰᠠᠨ᠃
ᠵᠤᠭ ᠮᠠᠭᠠᠨᠤ ᠠᠯᠢᠨ ᠤᠷᠭᠠᠨ ᠪᠠᠭᠠᠭᠤᠯ ᠪᠠᠢᠵᠤ᠃
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ᠪᠠᠭᠴ ᠠᠨ ᠠᠮᠤ ᠨᠠᠭᠠᠳ ᠳᠦᠮᠡᠨ ᠦᠨ᠃
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ᠪᠠᠭᠬᠠᠨ ᠠᠷᠪᠠᠨ ᠠᠮᠢᠲᠠᠨ ᠲᠠᠢ ᠠᠳᠠᠯᠪᠠᠷ ᠪᠠᠢᠨ᠃
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Tongues of flames reached to each one of them
and they were kindled like lamps by the light from him.
Fire was kindled as in lamps of choice gold
and the peoples were enkindled and enlightened by their rays.

THE TEACHING FROM THE UPPER ROOM

And the teaching gushed out like floods in all tongues
and as lilies churches sprang up with the great watering.
Twelve streams were distributed from the Upper Room — Gen 2:8,9
and they made the earth an Eden of spiritual trees.
A boundless fountain had descended from the Father,
and they partook of it and went out to give drink to the whole world.
The Upper Room became a spring that sheds forth rivers
and it burst forth in strong currents abundantly to all regions. — Gen 2:10–14
The Upper Room became like an armoury of the great king
and from it all his labourers who were naked clothed themselves.
The Upper Room became the great Babel of all tongues
and all peoples heard from it their own tongues.
The Upper Room became the depth that pours forth all fountains
and it made pools in the regions of dry places.
The Upper Room became a sea of heavenly salt
and sent forth taste to the whole earth which was tasteless.
O Upper Room, you have conquered Babel which was renowned
because your story is more exalted than the affairs of the daughter of Chaldeans.
The teaching that is full of life has proceeded from you

ᠮᠠᠩᠭᠤ ᠬᠦᠮᠦᠨ ᠪᠠᠭᠲᠠᠵᠤ ᠬᠡᠪ ᠨᠢᠭᠡ ᠳᠡᠭᠡᠭᠡᠨ᠄ 365
ᠡᠮᠦ ᠬᠣᠪᠣᠭᠲᠤᠯᠠ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠠᠯᠵᠢᠷᠠᠯ ᠤᠨ ᠲᠤᠯᠠᠳ᠃ 688
ᠳᠠᠭᠠᠭᠰᠠᠨ ᠤᠭᠤᠯ ᠠᠮ ᠪᠠᠶᠢᠵᠤ ᠪᠠᠶᠢᠭᠠᠭᠤᠯᠵᠤ᠄
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for the peoples of the earth whose minds were darkened.
From the tongues that were distributed in you everyone learned
that in Babel our Lord confused all tongues.
He is the same one who is here and there together with his Father.
Blessed is the first One who is (also) the last One and he is not changed.
End (of the homily) of Mar Jacob on Pentecost

ᠬᠦᠴᠦᠲᠡᠢ ᠬᠠᠨ ᠤᠨ ᠴᠡᠷᠢᠭ ᠢᠶᠠᠨ ᠲᠤᠮᠲᠠᠨ᠂
ᠮᠣᠩᠭᠣᠯ ᠤᠯᠤᠰ ᠢᠶᠠᠨ ᠭᠤᠷᠪᠠᠨ ᠵᠠᠭᠰᠠᠭᠤᠯᠵᠤ᠂
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ᠡᠮᠡᠨᠡ ᠵᠦᠭ ᠡᠷᠢᠶᠡᠨ ᠤ ᠬᠠᠭᠠᠨ ᠤ ᠪᠠᠷᠢᠭ ᠪᠠᠷᠢᠵᠤ᠃
ᠬᠤᠶᠠᠷ ᠮᠣᠷᠢᠳᠠᠨ ᠳᠤ ᠰᠡᠪᠡᠭ ᠤᠯᠠᠨ ᠮᠣᠷᠢᠲᠠᠢ᠂

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